

when a chief dies, he is buried secretly by night in a sacred wood, and few people know the place of the grave. With some clans of the tribe it is customary to level the mound over the grave so that no sign whatever remains to show where the body has been buried. This is said to be done lest enemies should exhume the corpse and cut off the ears, the diaphragm, and other parts in order to make powerful war-charms out of them.¹ By many tribes in Fiji "the Burial-burial-place of their chief is kept a profound secret, lest cWefehi those whom he injured during his lifetime should revenge Fiji kept themselves by digging up and insulting or even eating his body. In some places the dead chief is buried in his own house, and armed warriors of his mother's kin keep watch night and day over his grave. After a time his bones are taken up and carried by night to some far-away Inaccessible cave in the mountains, whose position is known only to a few trustworthy men. Ladders are constructed to enable them to reach the cave, and are taken down when the bones have been deposited there. Many frightful stories are told in connection with this custom, and It is certain that not even decomposition itself avails to baulk the last revenge of cannibals if they can find the grave. The very bones of the dead chief are not secure from the revenge of those whose friends he killed during his lifetime, or whom he otherwise so exasperated by the tyrannous exercise of his power as to fill their hearts with a deadly hate. In one instance within my own knowledge, when the hiding-place was discovered, the bones were taken away, scraped, and stewed down into a horrible hell - broth."²

When a Graves of
Melanesian dies who enjoyed a reputation
for magical ^ ^ ^
powers in his lifetime, his friends will
sometimes hold a kept secre
sham burial and keep the real grave secret
for fear that
men might come and dig up the skull and
bones to make
charms with them.³

Journal of the Anthropological Institute ^{^2} Lorimer Fison, " Notes on
Fijian
xxxv. (1905) p. 375. For these two Burial Customs," *Journal
of the*
references I have to thank Mr. E. S. *Anthropological Institute*? x. (1881)
pp.
Hartland. ^{141 sq.}
¹ Henri A. Junod, *The Life of a
South African* 7>7Y><? (Neuchatel, 1912-³) R. H. Codrington, *The
Mela-
1913*, i. 387 sq
nesians (Oxford, 1891), p. 269.